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The Athenian Mercury:

Tuesday, *March* 27. 1694.

Gentlemen,

Quest. 1. *I Am very desirous to learn the Art of Charactery, (or short-hand) yet through the emergency of other Business I can spare little time to attain it, and there being a great many Tracts on that subject, every one of which pretended to be much better and far more excellent than those that went before; therefore, Sirs, I desire your Sentiments which of them all is the real Performer of these pretensions, that I may fix on his Method by the Approbation of the* Athenians, *as the most effectual and likeliest to enable me to write verbatim not Sermons only, but after any Speaker, whether he treateth of Theology, Philosophy, Law, or History?* &c.

Answ. We shall endeavour your satisfaction, and the rather because we conceive the Art of Short-hand to be extreamly useful, the Practice of which is very commendable and beneficial to all sorts of Persons, of what Degree or Employment soever; we are not a little concerned to see it practised by so few, especially considering the great perfection pretended unto, notwithstanding in a proper Method were it diligently prosecuted, the teaching and learning thereof might receive as great encouragement as that of any other Art: we have examined many Short-hand books, the Authors of which are of like esteem to us, but their works, as they deserve, are preferrable, and therefore we shall not partialize, but candidly refer you to a Method entituled *Theographia*, or a new art of Short-hand, which in our Opinions is a very deserving piece, and seems worthy to be recommended to all young Students, as passing by what is prolix and burdensom to the Memory, and establishing such useful, comprehensive and necessary Rules for the Contraction of words, as the only means to write verbatim for the Demonstration of which, the Reading the Authors Preface, and a little Practice in the Art it self, will be abundantly sufficient to convince any rational or intelligent man, that the Method deserves a more ample Commendation than we have ascribed unto it.

Quest. 2. *A Man of no small Figure in the Military Life, having degenerated from the Character he bears, by abusing and beating his Wife, by whose Labour and Industry he subsists, without any provocation given him, and that after a very unusual manner, with a long hunting Whip, which he by a military figure calls a JONAS, tho' sometimes he makes use of his Fists, as a black Eye she now has can sufficiently testify; but the other is the most usual method he takes to signalize his valour (or as he himself calls it, to keep a strict hand over her.) This being the real matter of Fact, 'tis earnestly desired that you would direct what may be the properest Course to take, in order to make him leave off this monkish Tyranny, and thereby rescue a poor Woman from the JONAS for the time to come, and this with all the speed you can, as you have any Compassion for a poor Creature almost distracted for what she has already suffer'd, and is still like to do, unless she finds Relief from your Hands.*

Answ. E'ne let her get Some-body to return him the *JONAS* again, there's nothing like Complement for Complement, and to be sure a Man of Honour will n'ere refuse the accepting of his own Weapon. We know not how else to advise her to keep him quiet, except the tasting of his own Mercy may make him sensible how goood 'tis. For as to reason, there's little hope that shou'd prevail, with one that acts so contrary to it. Tho' perhaps the acquainting of her or his Friends may not be amiss; for when he sees his strict hand will gain him no reputation 'tis not improbable but he may be a little remiss more in the point.

Quest. 3. 'Twas the Misfortune of a friend of mine to marry a Woman who was two Months gone with Child by her Master, but that ruined my dear Friend; for he parted from her as soon as he could conveniently, after he found it out; because she dealt so treacherous he could not Love her, nor cannot still; and this is almost two Years ago, since they parted, neither does he own her for a Wife; but desires to be free from her, but she has a good Friend of her Master, who gives her Money at her Pleasure, and has owned the Child to her Father, and another Friend of his who spoke with him; he has also given the best part of 100 *l.* towards the bringing up of his Child; but they threaten the unfortunate Man with rotting of him in Gaol, and running of him in Debt, and all the Misery imaginable; because he left her, tho' he keeps Private, but very uneasie in this dangerous Condition, and knows not how to come out of it, except your Advice can direct him, in which I hope you will not fail, considering it is a Charitable Deed to do.

Query, *Whether he is not free in Conscience, according to the Law of God, to give her a Bill of Divorcement?*

Answ. Our Saviour, who was the best Expositor of the Law, has forbid Divorcement upon any account whatever, except in the Case of Adultery. And in such an Accident as this, there's no Remedy but Silence and Patience; for maintain her he must, she being lawfully his Wife, and thit Misfortune no more an Impediment, then the like extravagancies cou'd have been in him. For what was done before Marriage, she is not accountable to him for, and if she has been an honest Woman since, he has nothing against her, but if he can prove the contrary by good Witness, he may have relief at *Doctors Commons*. And if not, there is nothing else to be done, but to take her, and endeavour to live quietly together.

Quest. 4. *In Reference to the Poor, in this Scarcity and Dearness of Corn: It seems there is in use in this Town a sort of Bread made half of Turnips and half of Meal, which the Doctors allow to be wholsome, and those that have eaten of it, witness it to be savoury. I hope, some you have Correspondence with, may furnish you with the Receipt, or way of making it, which if it could be gotten, methinks would be very proper to be published in one of your Papers. I am told it may be had at a Publick House near* London-bridge, *being the Sign of the* Carpenters-Arms *near the* Old-Swan, *where it is kept ready made, and the Loaf brought out to those that come to drink there.*

Quest. 5. *For the sake of those honest simple People, that are cheated with false Coin: If any of you, or any you have Correspondence with, know any particular Marks, whereby any one sort of false Coin may be known, it might do well to Publish it in your Papers. For instance, that which is commonly (but I think mistakenly) called* Burmingham *Money, being a mixed Metal, not Plated (but clipped) worth as I am told about* 7 d. *or* 9 d. *in the Shilling. I have taken notice of this, as a general Character, by which they may be known, i. e. that the Bars and Work on the Arms-side, appears not raised, but rather low and flat in Comparison of the true Stamp. Also where there is a Crown upon it, the Crown is not well fashioned, but the sides of the Crown carried up somewhat too straight. The Figures of the [redacted], Printed in your Papers would illustrate it the more. Some one that hath been used to a Goldsmiths Shop, or otherwise employ'd much in telling of Money, may give you better Marks; I put this only for Instance, and if you could furnish*

nish your selves with a distinguishing Character of but any one sort of false Coin, the publishing of it in your Papers might probably give occasion to some honest minded Man that reads them, to assist you in carrying it on to a further Degree, and so till all the ordinary false Coins are discovered, which I am perswaded are not so numerous, as at first we are apt to imagine. I will add, what occurs to my Mind, touching a Scheme for enquiry into the Nature and Kinds of false Coins of Gold or Silver. 1. *Such as are false of the New Coin, which being fewer will more easily be described.* 2. *Such as are false of the old Coin.* 3. *As to the Manner of Counterfeiting*, e.g. (1.) *Some being* Plated (2.) *Others not* Plated *but of a mixed Mettal.* (3.) *Some being true* Silver, *but wanting weight.* (4.) *Of Gold, some that are Guilt, as the French* Shilling Silver, *for the French* Pistol Gold, *others wasted, others foilled*, &c.

Answ. As to the first Part, we can say but little, thô those that think themselves concern'd in it, the number of whom we doubt are too great, may enquire according to the Directions.

For the Second, we are very well pleased with the design, and return the Gentleman thanks for his Offer and Care in such a Publick concern, and if any Goldsmith or other Gentleman that deals much in Money, will send us in such an account or Character of the Marks of false Coin, as is fit to be Publisht, we shall willingly communicate them for the general good.

Quest. 6. *Being desired by a Friend of mine who is about to marry a young Man, and has already engaged her self to him, but being of different Perswasions, he is very earnest with her to go with him, he being a Presbiterian, and she having been both Born and Bred in the Church of* England, *is not willing to give way to him, by reason she has receiv'd the Sacrament there, but has refer'd it to you, hoping that you will give as favourable an Answer on both sides, as your Judgment will permit. Whether she may lawfully forsake the Church without Disobedience to God, and Injury to her own Conscience, to go with him?*

Answ. Every one is obliged to continue in that Church they were Educated, except upon examination, or sound Arguments offered, they find a sufficient reason for the quitting her Communions. And if they Leave it without, they are Guilty of a Schism. The Judgment of our Friends in this Case ought not to prevail on us, and we think she cannot Safely forsake the Church, on any such Account as is here offered.

There is Newly Published

☞ THe *Ladies Dictionary* —

The Design of this Work is Universal, and concerns no less than the whole Sex of *Men* in some regard, but of *Women* so perfectly and nearly that 'twill be serviceable to them, in all their Coueerus of *Busines, Life, Houses and Conversation.* It contains also a *general History of Women*, intermixt with much excellent Learning upon that Subject, unknown not only to Women but to the greater part of Men. But for *Women*, tis a *Secret Oracle* to insult upon all the Incidents of affairs even from *Childhood* to *Old Age*, from the *Court* to the *Cottage*, from *Pallaces* to *Countrey Houses*, from the Lady at her *Toilet*, to the Cook-maid in the *Kitchin*; for here is not only an Explication of the endless *Jargon* of Names, whether *French, Arabick, or Heathen*, that compose that learned System of the *Anire and Dressing Box*: But also the Affairs of *Cookery, Dishes, Carvery, Behaviour at the Table*, and abundance of other things of the like nature; you will find also many *extraordinary Secrets* communicated to the Author from private Hands. The Arguments *pro* and *con* in all the *Disputes* concerning the fair Sex are truly stated and abundance of Cases clearly and fully solved, that have hitherto tormented the Ladies. Here is also to be found the true *Interpretations of Womens Names*, with so plain a derivation of each name, that every ordinary Capacity may understand them. As for the Author of this *Elaborate Work*, he seems to be cut out on purpose for such a Business, for one may find him quite through the Book to be a Man of *great Experience* in *Female Affairs*, and very well versed in the *Mysteries of Love Intreagues, Amours*, and he hath done it with so much Wit, with so smart and feeling an Air, whether *he commends the Sex, tells a Story, or reproves a Vice*, as shews him to have commenc'd Mr. of Arts that way, so that for a taste I refer the Reader to P. Where you have the Authors own Sentiments concerning *Women*, to P. where you have the *new Project* to provide Maids with Husbands, to P. where you have the *Sex's night Ramble* for the detection of Night-Walkers, to *P.* where you have an Essay upon *Artificial Beauty*, to P. where you have the *Ladies Dressing Room*, to P. where you have the Confessions of several *Ladies*, to P. where *Topknots, Naked Breasts, Lovespots, Paintry and Perriwigs*, are largely treated on, to P. where you have a Copy of the Jews *Bill of Divorce*, to P. where the *Dunmow* Custom is related, to *P.* Where Nuptial *Ceremonies, Dowries, Presents and Ornaments* are handled, to P. Where you have the Authors Thoughts upon *Chastity, Platonick-Love, Jealousy, Unequal Matches, a Single Life, Singing, Dancing*, to P. Where you have the Character of a *Perfect Beauty*: these are some but few of those many thousand entertaining Subjects, this *Dictionary* contains. Throughout the whole Work the Author tells you abundance of *pretty Histories*, and other remarkable Occurrences; and you may find here all the *Humours of the Town* at the bare expence of Reading, the Author has spent a whole twelve-Month upon this Enterprize, notwithstanding the Helps he hath had from others, which are also very Considerable.

Printed for *John Dunton* at the *Raven* in the *Poultrey*, 1694.

☞ A *Treatise of the Situation* of the Terrestial Paradise, written by *P. D. Huet*, now Bishop of *Soissons*; to which is prefixt a Map of the Adjacent Countreys, translated from the Third Edition of the *French* Original. Published by a Learned Divine of the Church of *England*. Wherein the Arguments of Mr. *Blunt* in his Oracles of Reason are refuted, and the Testimony of *Moses* clearly vindicated. Printed for *James Knapton* at the *Crown* in St. *Pauls Church-Yard.*

A *Parcel of* Sterling Plate, *to the value of* 4000 l. *With the Hall Mark upon it, valued at* 6 s 8d. per *Ounce, will be thus sold*, 16000 *Tickets at* 5 s. per *Ticket, which will amount to* 4000 l. *Sterling, will be delivered out, and the like Summ in Plate to answer the* 4000 l. *will be divided into* 402 *Profitable Tickets; the highest Benefit Ticket* 300 l. *the lowest Benefit Ticket* 5 l. *Any that have a Benefit Ticket, and desires it, may have the Value in Moneys, deducting* 1 s. per *Ounce for loss of fashion of the Plate. The Tickets are to be sold, and Proposals at large are to be had of Mr.* John Bowman *at the* Flower-de-Luce, *near the* New-Exchange *in the* Strand, *Mr.* Robert Cole *at the* Anchor *over against St.* Dunstan's-Church *in* Fleet-street, *Mr.* John Foden *at the* Golden-Faulcon *near* Fetter-Lane-End *in* Holborn, *Mr.* John Burningham *at the* Black Raven *in* Newgate-street, *Mr.* Samuel Layfield *at the* White Horse *in* Lumbard-street, *Mr.* Edward Barsham *at* Ratcliff-Cross, *Gold-smiths*; *Mr.* Jonathan Millner *in* Popes-Head-Alley *near the* Royal-Exchange, *Mr.* James Brindley *at the Corner of* Fetter-Lane *in* Fleet-street, *and Mr.* Marshall Smiths *next* Bedford-gate *in* Charles-street, Covent Garden, *where the Tickets are to be drawn.* — *All which Persons stand engaged to be accountable for the several Summs they receive. For satisfaction of Fair Management of the Sale, Sir* James Butler *Knight, Sir* Stephen Evans *Knight, Sir* Henry Furnese *Knight*, Nathaniel Castleton *Gent.* John Allen *Gent. and Mr.* Nicholas Cutler *Merchant, have pleas'd to Promise to be present to see the Tickets mixt, and to Seal up the Boxes.*

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